DEGREE OF POCAHONTAS

of the

IMPROVED ORDER OF RED MEN

PRINCIPLES — OBJECTS
CONDITIONS

FREEDOM FRIENDSHIP CHARITY

The Degree of Pocahontas

OF THE

IMPROVED ORDER OF RED MEN

FRATERNAL
BENEVOLENT
CHARITABLE

Beautiful, Instructive Ceremonies

Founded on Customs and Traditions of the Aboriginal North American Indian

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Its Objects

PATRIOTISM GOODFELLOWSHIP
MUTUAL HELP

Its Motto

FREEDOM, FRIENDSHIP, CHARITY

ONE OF THE LARGEST OF
FRATERNAL SOCIETIES

Form B-50M-9/23

Degree of Pocahontas

In all ages the poet has sung and the historian has written of the influence of woman upon the destinies of the world. Her assistance has made success possible where without it failure was inevitable. Her refining influence has lifted man from the base and sordid passions inherent to his nature, and brought him, if not to perfection, yet a little nearer the divine ideal. What more appropriate, then, than that she should be called upon, and her influential co-operation secured in an organization like the Improved Order of Red Men, whose mission is "to visit the sick, relieve the distressed, bury the dead, and educate the orphan." On woman falls the chief burden of sorrow, which the trials and tribulations of the world visit as a seemingly inevitable legacy upon mankind. Like gold from the crucible, she emerges from the sorrow and becomes at once the guide and consolation of man——guiding him to a better life, and consoling him in misfortune and distress.

The name of the Degree of Pocahontas is taken from that celebrated character in Indian history, Pocahontas, whose brief life presents a touching and beautiful picture of grace, beauty and virtue, as well as of constant friendship to the palefaces.

Of the character of Pocahontas, it is remarked that considering all circumstances, it is not surpassed by any in the whole range of

history; and that for those qualities which more especially do honor to our nature — a humane and feeling heart, and unshaken constancy in her attachments — she stands almost without a rival. She gave evidence of possessing in a high degree, every attribute of mind and heart which should be and has been the ornament and pride of civilized woman in all countries and times. Her unwearied kindness to the English was entirely disinterested; she encountered danger and suffering, and every kind of opposition and difficulty to bestow it; and her aid was given modestly and unostentatiously, and without wish for or hope of reward.

Nearly fifty years ago the first attempt was made to engraft upon the laws of the Improved Order of Red Men legislation which should provide for an auxiliary branch, or degree, into which might be admitted the female relatives of members of the Order. The various attempts in this direction are recorded in that chapter of the history devoted to the extracts from the written records of the Great Council of the United States. It will there be seen that the Great Council of the United States steadily refused to give heed to the appeals made in behalf of such a Degree, and it was not until the session of the Great Council of the United States held at Elmira, New York, in G.S.D. 394 (September, 1885), that positive action was taken and legislation adopted which permitted the establishment of Councils of the Degree of Pocahontas. At this session rules and regulations were adopted to go into effect on and after January 1, 1886, under which Councils of the

Degree of Pocahontas could be organized. At the following session of the Great Council of the United States, held at Detroit in 1886, a ritual was presented and adopted.

This legislation was taken upon recommendation of the Great Council of Massachusetts, in whose reservation an organization had been in existence for two years, known as Pocahontas Council, No. 1, of Marblehead, Mass. Immediately after the promulgation of the rituals governing the Degree, this organization was transformed into a Council of the Degree of Pocahontas.

The first Council of the Degree of Pocahontas, instituted under the legal and recognized laws of the Great Council of the United States, was Wenonah Council, No. 1, of Philadelphia, Pa., whose Council Fire was lighted on the 28th sleep of Cold Moon, G.S.D. 396 (February 28, 1887) at Red Men's Wigwam, 828 Race Street, in that city.

The American Flag is our standard, and we do not forget that all true American citizens, no matter what their creed, are entitled to become members of the Degree of Pocahontas.

As you enter the Tepee, so you depart, a free person, it being necessary only that the candidate shall be a white person of good moral character, sound in bodily health, and with a belief in a Great Spirit in whom all power exists.

Our Motto — Freedom, Friendship and Charity.

Freedom of speech and action, insofar that it does not disturb the harmony of the Council Fire.

Friendship, the link which connects with Charity and makes our chain complete. Friendship, the sweetest tie the Great Spirit has given His Children to make pleasant the hunting grounds of Earth.

Charity, the link completing the chain, which covers a multitude of sins, and is kind.

Fraternity is the conquering force, the peaceful victories of which are regenerating the world. As we associate on the higher plane of generous contact with each other, which is characteristic of the fraternities, the spirit of selfishness is eliminated and minds are broadened by the influences of their associations with other thinking people.

Let no one dismiss lightly the claims upon the community of its fraternal societies. They do a good that cannot be measured by dollars and cents, that pen and voice are not sufficiently eloquent to express. They make good men, good women and good citizens.

The increase in this branch of the Improved Order of Red Men, as respects both membership and wampum, has been very pronounced; and now Council Fires of the Degree of Pocahontas are brightly burning in nearly every State. So rapidly had the Degree of Pocahontas advanced that the Great Council of the United States decided to grant permission for Councils to form themselves, when so desired, into State organizations; such State Great Councils Degree of Pocahontas to be subordinate only to the Great Council of the United States. At first they were compelled to pay a per capita tax, but at the session held in 1906 it was resolved that the

Great Councils of the Degree of Pocahontas should not be taxed by the Great Council of the United States.

The latest information covering the Degree of Pocahontas as of January 1st, 1923, shows the membership of that branch of the Improved Order of Red Men to have been close to 130,000, with an average membership of about 70 to each Council. This will compare favorably with any sister organization, and places us on the pinnacle of success, firm of foundation, and assured that our Degree as an auxiliary to the Improved Order of Red Men is accomplishing the purpose for which it was intended, the building together, in close friendship, the families of our members, and the upbuilding and enlargement of every branch of our beloved Order.

How to Organize a Council

Councils Degree of Pocahontas may be beneficial or non-beneficial, or may have both beneficial and non-beneficial members.

To organize a Council, the first step is to obtain the names of the petitioners, and great care should be exercised in selecting the petitioners.

After the requisite number of petitioners is obtained, according to the laws of the governing Great Council, a meeting should be held, at which meeting a temporary President, Secretary and Treasurer should be chosen, and it is preferable that at or before this meeting the admission fee should be collected from each applicant, in full.

The petitioners must select for the new Council an Indian name of title, designation, or word common to the locality in which the Council is to be instituted.

After the requisite number of petitioners' names have been enrolled, and the name of the Council selected, the application for the Charter (together with the Charter fee required by the governing Great Council and the Cards of those who have been members of the Order, if any), should be forwarded to the Great Chief of Records or Great Keeper of Records of the governing Great Council, whose duty it is to place the same promptly before the Great Incohonee, Great Sachem, or

Great Pocahontas, and communicate his or her action in the premises to the petitioners.

If it be determined to accede to the request of the petitioners for a new Council, the Great Incohonee or the Great Sachem, or the Great Pocahontas, as the case may be, or his or her deputy, will attend for the purpose of instituting the Council and raising its Chiefs.

If the new Council is to be located near others existing, their members will probably attend the institution, and assist in the work.

Prior to the arrival of the Great Chief, petitioners should secure a hall, select those to be chosen for the Chiefs of the Council, to be elected as soon as the institution is effected.

The principal Chiefs of a Council Degree of Pocahontas, are: Pocahontas, Wenonah, Powhatan, Prophetess, Keeper of Records and Keeper of Wampum. The first Prophetess of a Council will be commissioned as a Past Pocahontas, and hold rank as such.

After the application has been forwarded, additional members can be secured previous to institution, all of whom will be Charter applicants.

The expenses incident to institution, as well as the Charter fee, are to be paid from the receipts by the new Council.

Upon the petition being received by the governing Great Council, and the petition being acted on favorably, a time and place will be designated for the organizing and instituting of the Council, due notice of which will be given to all parties concerned.

Upon the convening of applicants at the time and place selected, the instituting Great Chief will exhibit his or her authority as such, and after being satisfied that the laws of the Order have been fully complied with, he or she shall proceed with the preliminary work of organization. Examine and inspect the hall, and see that it is the proper place for secret work, and permit no one to remain not entitled so to do.

Read the application and the names of the applicants, and see that the fees have been collected from each applicant.

Require each applicant to twig upon the whole list of applicants. If three or more black twigs are cast, then twigging upon each name, beginning with the first, shall be had, and whenever an applicant is rejected, he or she shall have his or her fee returned, and be excused from the hall.

Confer the Degree upon those accepted, either by regular exemplification or oral explanation.

Supervise the election of Chiefs, and duly raise them to their respective stations, after which the instituting Chief shall declare the Council legally instituted.

The instituting Chief shall then turn over to the Keeper of Wampum of the new Council whatever portion of the funds is not the property of the governing Great Council. The instituting Chief should make such returns and reports upon the institution of the Council as may be by the laws required.

The Charter remains open only until a Council is instituted, and neither the Great

Incohonee, Great Sachem, nor Great Pocahontas has the right to grant a Dispensation to reopen the Charter and adopt members for less than the constitutional fee.

Any information will be cheerfully furnished by the Great Chiefs of the Great Council of the United States, by the Great Chiefs of Tribal Great Councils, or by the Great Chiefs of Great Councils Degree of Pocahontas.

For special information address

ANNA M. FAGEL,
Great Keeper of Records,
827 Meridian St., Shelbyville, Ind.

THE Degree of Pocahontas of the Improved Order of Red Men administers no oaths nor does it bind you to any religious or political creed, requiring, however, as a prerequisite to membership a firm belief evidenced by life and act, and not mere declaration alone in the existence in the Great Spirit—God—in whose hands all power is, and to whom all are accountable.

THE Degree of Pocahontas of the Improved Order of Red Men pledges its *One Hundred Per Cent.* loyalty to our government, the United States of America. If you are a one hundred per cent. American, we will gladly welcome you to membership.

Association

ASSOCIATION, not isolation, is the law of life.

"All are needed by each;
Nothing is fair or good alone."

But it is not required that you shall lose your individuality in order to fulfill the law of membership, but all shall cultivate the best there is in them; shall make the most of themselves; shall grow broader mentally and morally, and shall climb to the heights of individual strength, with power for good.

Membership

THE Degree of Pocahontas of the Improved Order of Red Men has a membership of over 125,000, and over 1,400 local Councils.

As a social and beneficial Order, the Degree of Pocahontas stands upon an equal basis among the best fraternities of the United States.

NOTE

This little booklet is intended to bring to your attention the merits of the Degree of Pocahontas of the Improved Order of Red Men, its purposes, its patriotism and its value as an organization.

Its work as a fraternal body shows for itself. Its marvelous growth is a sure indication that it has met with approval. Its Council Fires are burning brightly in almost every city and town in the United States. The Councils Degree of Pocahontas have been and are continuing to be vast powers for good in the communities in which they are located.

Americanism is its keynote, loyalty to our country its watchword. In every movement for the good of the nation the members of the Degree of Pocahontas have been in the front ranks.

Fraternally, it cares for its members; socially its gatherings from time to time make one realize that there is more in life than mere business sessions. The combination of fraternalism and sociability, is indeed marked in the Degree of Pocahontas.

You have been handed this booklet by one who knows you personally, and who knows you to be a one hundred per cent. American; otherwise you would not have been handed the booklet. This action shows the esteem in which you are held by those who know you best.

RESPOND FAVORABLY

Application For Membership
DEGREE OF POCAHONTAS
of the
Improved Order of Red Men

.....19.....

To..... Council, No.....

Degree of Pocahontas, Imp'd O. R. M.

Believing in the principles and objects of your Order, I hereby respectfully apply for admission in your Council by ..... In consideration of admission thereto, I agree that if elected to membership, I will obey the laws and usages of the Order as they now exist, or may be hereafter enacted. I am a white citizen of the United States; have been a resident of this reservation for the last six months; I speak the English language; I believe in a Supreme Being; am sound in mind and body; have not been rejected in any Council within six months, and have a reputable means of support.

My residence is.....

My age is .....

My occupation is.....

Fee accompanying this application, $.....

.....Applicant

RECOMMENDED BY { .....
.....

THIS APPLICATION IS REFERRED TO { .....
.....
.....

WE, THE COMMITTEE, REPORT.....FAVORABLY { .....
.....
.....

GREAT COUNCIL

OF

INDIANA

DEGREE OF POCAHONTAS

IMPROVED ORDER OF RED MEN

ANNA M. FAGEL
Great Keeper of Records
827 MERIDIAN ST.
SHELBYVILLE, IND.